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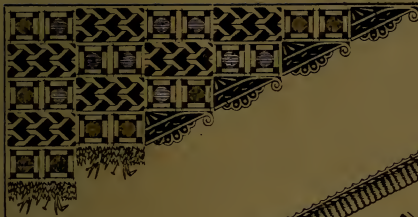
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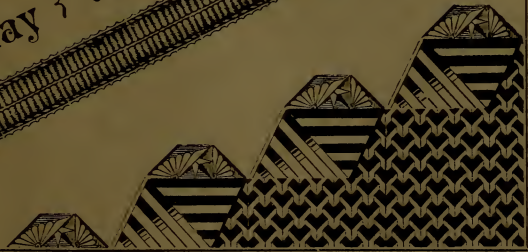
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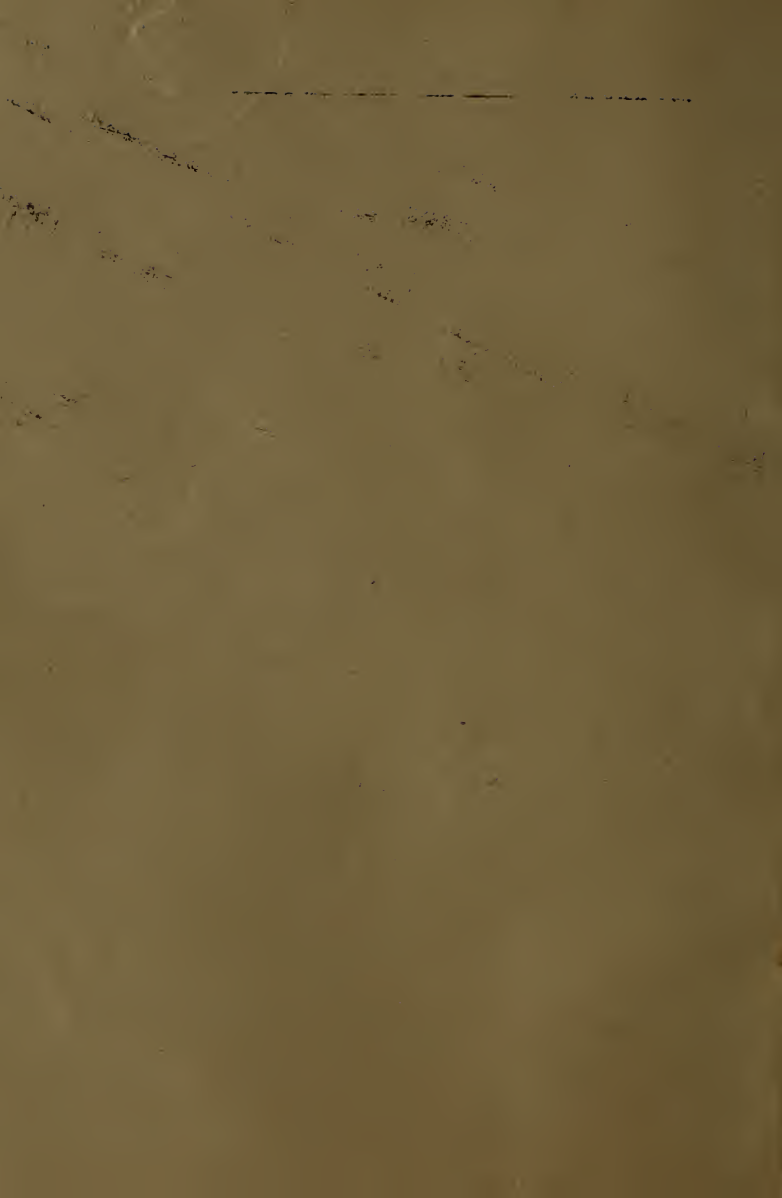


THOUGHTS
OF A

ROMAN CATHOLIC

While Reading the
New Testament.
Douay }
Roman Catholic }





THOUGHTS

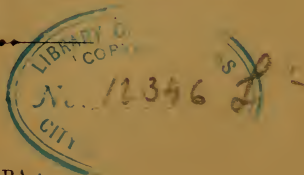
OF A

ROMAN CATHOLIC

WHILE READING THE

DOUAY { ROMAN CATHOLIC } TESTAMENT.

M. M. Mahon



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1880.

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THE Scripture quotations in this pamphlet were taken from the Douay (Roman Catholic) Testament, which has the following recommendation from Bishop Troy, also an extract from His Holiness Pope Pius VII:

I Certify that the sacred text of the New Testament, in this Edition of it, is conformable to that of former approved Editions; and particularly to that of the Douay English Version sanctioned by me, and published by R. Cross, in the year 1791.

Dublin, 9th Feb., 1820.

† J. T. TROY, D. D., &c.

TRANSLATION.

AN EXTRACT OF A RESCRIPT, ADDRESSED BY HIS HOLINESS

PIUS VII.

TO

VICARS APOSTOLIC OF GREAT BRITAIN.

“VICARS APOSTOLIC labouring in the Vineyard of our Lord,
“Direct all your zeal and attention to this, that all the faithful
“whom we have committed to your pastoral care, love one another
“in Charity, Sincerity, and Truth: that in the present general ag-
“itation, they shew themselves an example of good works: that
“they obey the King, and be so dutiful and faithful to him, that
“our adversaries may fear, (not having it in their power) to speak
“ill of us; that they abstain from reading vicious books, by which
“in these most calamitous times, our holy religion is in all direc-
“tions assailed; that by reading pious books, and above all the
“*HOLY SCRIPTURES*, in the Editions approved by the Church, they
“conform in faith and good works to you, as their pattern in pre-
“cept and practice. While we trust from your fidelity and proved
“veneration for us, that this duty shall be duly performed, we im-
“part to you the Apostolic benediction.

“Given at Rome at the College of Holy Mary the Greater, on the
“18th of April, Year of Grace, 1820, of our pontificate, 21.”

St. Matthew's Gospel.

St. Matt. 6th ch.-7. And when you are praying speak not much, as the heathens. For they think that in their much speaking they may be heard.

God be better, and be scripture ?

St. Matt. 8th ch-14. And when JESUS was come into Peter's house, he saw his wife's mother lying, and sick of a fever ;
15. And he touched her hand, and the fever left her, and she arose, and ministered to them.

and Priests ? Surely, if it was not a sin for St. Peter to have a wife, it would not be for his successor the Pope.

St. Matt. 11th ch.-28. Come to me, all you that labor, and are burdened, and I will refresh you.

29. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart : and you shall find rest to your souls.

30. For my yoke is sweet and my burden light.

means Protestants as well as Catholics. So he wants "*all*" to come to him. Then Protestants will be saved by coming to him, without joining the Catholic church. But the Priest tells me all out of the Roman Catholic church will be lost.

But the church tells me to say the long litany to the Virgin. Would not a short, heartfelt prayer to in accordance with this

What ! Peter have a wife ! Why, Peter was the first Pope. Then why don't the Popes have their wives, also the Bishops.

"Come to me." This is Jesus who is speaking. He tells us to come to him, not to his mother or any of the saints, but direct to him.

And that word "*all*" means Protestants as well as Catholics. So he wants "*all*" to come to him. Then Protestants will be saved by coming to him, without joining the Catholic church. But the Priest tells me all out of the Roman Catholic church will be lost.

Jesus says not. Now who shall I believe ;
Jesus or the Priest ?

But I must read on to the end.

St. Matt. 12th ch.—47. And one said unto him, Behold thy mother and thy brethren stand without, seeking thee.

48. But he answering him that told him, said : Who is my mother, and who are my brethren ?

49. And stretching forth his hand towards his disciples, he said : Behold my mother and my brethren.

50. For whosoever shall do the will of my Father, that is in heaven ; he is my brother, and sister, and mother.

mother or brother or sister. Then why does the church tell me to say the "Hail Mary" and other prayers to the Virgin ? .

St. Matt. 15th ch—8. This people honoureth me with their lips : but their heart is far from me.

9. And in vain do they worship me, teaching doctrines and commandments of men.

10. And having called together the multitudes unto him, he said to them : Hear ye and understand.

11. Not that which goeth into the mouth, defileth a man : but what cometh out of the mouth, this defileth a man.

obey ? Who am I to believe ? "The doctrine and commandment of men," or the words of the Son of God ?

Oh Lord open thou mine eyes and heart, for Jesus' sake. Amen.

St. Matt. 16th ch.—22. And Peter taking him, began to rebuke him, saying : Lord, be it far from thee, this shall not be unto thee.

These are the words of Jesus, not from a Protestant Testament, but from my own Douay Testament. It certainly seems in this last verse, as though Jesus would rather have us do the will of his Father in heaven, than pay any attention to his

Jesus says in this last verse that no matter what I eat, it cannot defile me. But how about eating meat on Friday? The church forbids it, and calls it a sin, Jesus says not; I can eat what I please. Now who shall I

What ! Jesus calling Peter Satan ! Why, I thought Peter was infalli-

23 Who turning said to Peter: Go behind me, satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.

Pope Peter were better men than poor Peter, hence their infallibility. But the church is built on Peter, as I read in my catechism and here Christ calls him Satan! What, the church built on Satan!

But would it not have been better for the Fathers to have selected St. Paul, or St. John? But Jesus Christ would be better than any of them as the foundation.

St. Matt. 21st ch.—22. And all things whatsoever you shall ask in prayer believing, you shall receive.

ask for the pardon of all my sins, without going to the Priest to confession, will he pardon my sins?

I will read it again. "And all things" that includes the pardon of my sins, of course it does, Priest or no Priest. Thank God for that.

St. Matt. 26th ch.—51. And behold one of them that were with JESUS, stretching forth his hand, drew out his sword: and striking the servant of the highpriest, cut off his ear.

52. Then JESUS saith to him: Put up again thy sword into its place for all that take the sword shall perish with the sword.

have followed Peter in this respect; for had not they their armies and soldiers, who fought against Garibaldi and others?

But the Pope has none to-day; he has lost his tempóral power. Has not this prophecy been fulfilled in this respect?

ble, as the Popes are infallible and consequently cannot err. But perhaps the Popes who succeeded

Well, if I kneel down now, right here where I am sitting, and

This was one of Jesus disciples, Peter himself, who did this: as I find in St. John 18:10, that Peter had a sword and did this very thing. It would seem that the Popes

St. Mark's Gospel.

St. Mark 1st ch.—30. And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her.

31. And coming to her he lifted her up, taking her by the hand: and immediately the fever left her, and she ministered unto them.

Peter in this respect, as well as taking up the sword? But I must read on.

Mark 3 ch.—31 And his mother and brethren came; and standing without sent unto him, calling him.

32. And the multitude sat about him; and they say to him: Behold thy mother and thy brethren without seek for thee.

33. And answering them, he saith Who is my mother and my brethren?

34. And looking round about at them who sat about him, he saith, Behold my mother and my brethren.

35. For whosoever shall do the will of God; he is my brother and my sister and mother.

one man prayed to her in Ireland, another in Mexico, another in Italy, another in Spain, and another in America, all at the same time, (and this occurs every day in the week,) could she hear all their prayers? if so, she would be omnipresent! equal to God!!

Well, well, here in the very first chapter I find Peter's wife again. Would it not have been a good idea for the Popes and Priests to have imitated

Here St. Mark refers to the same thing that St. Matthew did.

I wonder if Jesus wants us to pray to his mother? If he did he would have set the example by promptly obeying her. But I have not found so far in reading the Bible, that we are commanded to worship the Virgin or even pray to her. And if

St. Mark, 7th ch.—6 Well did Isaiah prophesy of you hypocrites, as it is written: *This people honoureth me with their lips, but their heart is far from me.*

7. *And in vain do they worship me, teaching doctrines and precepts of men.*

8. For leaving the commandment of God, you hold the tradition of men, the washings of pots and of cups: and many other things you do like to these.

9. And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.

13. Making void the word of God by your own tradition, which you have given forth. And many other such like things you do.

14. And calling again the multitude unto him He said to them: Hear me all and understand.

15. (There is nothing from without a man that entering into him, can defile him.) But the things which come from a man, those are they that defile a man.

16. If any man have ears to hear, let him hear.

17. And when he was come into the house from the multitude, his disciples asked him the parable.

18. And he saith to them: So are you also without knowledge? understand you not that everything from without, entering into a man, cannot defile him:

19. Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?

*St. Mark 12th ch.—**I am the God of Abraham, and the God of Isaac, and the God of Jacob.*

27. (He is not the God of the dead, but of the living.) You therefore do greatly err.

Priest any more money to get my mother's soul out of Purgatory. She has been dead now twenty years.

But I have not come to Purgatory in reading the Bible so far. I wonder how soon I will. Perhaps St. John says something about it, or St. Luke. I must hurry on, I am anxious to see what is said about Purgatory.

Here again the Saviour speaks on this important question of eating. Certainly nothing can be plainer than these words of the Saviour. So it makes no difference whether I eat meat on Friday or not, so Jesus says. Now who shall I obey, the Priest or Jesus?

Well if he is not the God of the dead, but the living, what is the use of my father paying the

St. Mark 14 ch.—29. But Peter saith to him: Although all shall be scandalized in thee, yet not I.

30 And JESUS saith to him:

Amen I say to thee, to-day even in this night, before the cock crow twice, thou shalt deny me thrice.

31. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

69. And again a maid-servant seeing him, began to say to the standers by: This is one of them.

70. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean.

71. But he began to curse and to swear, *saying*, I know not this man of whom you speak.

72. And immediately the cock crew again. And Peter remembered the word that JESUS had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

pardon for all their sins.

But I must read on, this Testament is very interesting .

St. Mark 16th ch.—15. And he said to them: Go ye into the whole world and preach the gospel to every creature.

16. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned.

17. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues,

18. They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick and

Peter seems very much in earnest, and he is. But let us read a little further.

What, Peter! you on whom our church is built! to curse and to swear! and you infallible into the bargain! But poor Peter never claimed to be infallible; its only Peter's successors that claim this. Oh, how much better for Popes, Bishops, Priests and people to acknowledge they are sinners; come to Jesus and get

This finishes the gospel of St. Mark. And these words spoken here are the last Jesus spoke to his disciples: and what are the words: "Go ye unto the whole world and preach the gospel to every creature." Why did he not tell them to say mass, hear confession, shut

they shall recover.

19. And the Lord JESUS, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God.

20. But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed.

sins. St. Matthew is silent on the subject. So is St. Mark. But perhaps St. Luke, or St. John says something about these important things.

themselves up in convents and monasteries. I wonder if St. Peter or any of the other disciples, ever said mass, or heard auricular confession, or forgave anybody their

St. Luke's Gospel.

St. Luke 4th ch.—38. And JESUS rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her.

this respect?

St. Luke 9th ch.—49 And John answering, said: Master, we saw a certain man casting out devils in thy name, and we forbade him, because he followeth not with us.

50. And JESUS said to him: Forbid him not: For he that is not against you, is for you.

we believe all Protestants will be damned. But somehow I don't like to believe that, for I know plenty of good kind people who are Protestants, and a great many of them help poor Catholics.

Here St. Luke as well as St. Matthew and St. Mark, speak of St. Peter's wife. Now why don't the Priests follow Peter in

Here the Saviour teaches John a lesson about sectarian bigotry. And would not these verses apply equally as well to us Catholics? because

And then to think they will be damned simply because they don't belong to the Catholic church. I somehow can't believe it.

St. Luke 10th ch.—17. And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name.

19. Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy, and nothing shall hurt you.

20. But yet rejoice not in this that spirits are subject unto you: but rejoice in this that your names are written in heaven.

St. Luke 11th ch.—9. And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

10. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he reach him a scorpion?

13. If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

an agent to do what I should do myself.

St. Luke 11th ch.— * A certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.*

28. But he said: Yea rather, blessed are they who hear the word of God, and keep it.

to be his Mother. Why does Jesus all the time,

Here Jesus gives his disciples power to heal the sick, tread on serpents, &c., but not power to forgive sins. He alone said, "thy sins be forgiven thee."

you: but rejoice in this that your

In this tenth verse the Saviour says: "every one that asketh receiveth;" this includes Protestants as well as Catholics. And if Protestants go direct to the Father, as we read in the 13th verse, and are told to do: Why do I as a Catholic, go to the Virgin and the Saints and first ask them to intercede for me: Or even to the Priest. It looks like employing

So the Saviour would teach those around him, on this occasion that it would be more blessed for a person to hear the word of God, and keep it, than

whenever anyone mentions his Mother, try to get the minds of the people away from her, and fixed on God instead? This is certainly significant, and should be remembered by us Catholics. How often during lent do we say, "Hail, holy Queen, Mother of mercy; our life, our hope, our sweetness, to thee do we cry, poor banished sons of Eve, &c."

St. John's Gospel.

St. John 1st ch.—29. The next day John saw JESUS coming to him and he saith: Behold the lamb of God, behold him who taketh away the sin of the world.

it, but Jesus only.

St. John 3d ch.—3. JESUS answered and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God.

chapter may explain.

** I say to thee, unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God.

6. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit.

7. Wonder not, that I said to thee, you must be born again.

8. The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth; so is every one that is born of the Spirit.

Not doing penance taketh away sin, but Jesus, the lamb of God. Well, then, the Priest can't do

"Born again;" what does this mean? being born again; perhaps some of the verses in this same Oh yes, here it is.

Born of the spirit. This means what Protestants call conversion and regeneration. Let me see what the catechism says on this thing. Under the head of Baptism, I find it washes away original sin, remits all actual sin, infuses the habit of

divine grace into the soul: In a word, regenerates. Well, how do I know it does all this, because I was an infant when baptized. It certainly looks as though baptismal regeneration and the "habit of divine grace infused into the soul" worked the wrong way in many of us Catholics. For if we read the daily papers correctly, we find that more than half the criminal cases in our Courts are Catholics, who had the habit of divine grace infused into their souls: But I must read on.

Same ch.—14. And as Moses lifted up the serpent in the desert, so must the son of man be lifted up:

15. That whosoever believeth in him, may not perish, but may have life everlasting.

16. For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting.

Oh what glorious words these are, spoken by Jesus himself: "whosoever believeth in him may not perish, but may have life everlasting. That word "whosoever" means everybody, whether they belong to our church or not.

It includes, Catholic, Jew, Protestant, Heathen and everyone. And do not Protestants believe on Christ? Of course they do. Well, then they will be saved, just as well as us Catholics. And is it not presumptuous for us to appropriate heaven to ourselves, and say all outside the Roman Catholic church will be damned. Here the query comes again: Whom am I to believe? Jesus says "whosoever believes will be saved." The Roman Catholic church says not. Well I think the word of Jesus Christ is above that of the church. And is it not when we believe on him, with our whole heart that divine grace is infused into the soul, and not in baptism when we were infants.

Same ch.—33. He that hath received his testimony, hath set to his seal that God is true.

34. For he whom God hath sent, speaketh the words of God: for God doth not give the spirit by measure.

35. The Father loveth the Son: and he hath given all things into his hand.

36. He that believeth in the Son, hath life everlasting: but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

Well, then, if we have life everlasting this side the grave, what is the use of us all passing through Purgatory? For no matter how good we are, after we die, “masses” have to be said for our souls in Purgatory. And if we can’t pay the Priest, precious few “masses” are said.

St. John 4th ch.—23. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.

24. God is a spirit, and they that adore him must adore him in spirit and in truth.

St. John 5th ch.—39. Search the scriptures, for you think in them to have life everlasting; and the same are they that gave testimony of me.

40. And you will not come to me that you may have life.

Saviour in this respect and search the scriptures for themselves? We would then be obeying the Saviour and also Pope Pius VII.

St. John 6th ch.—47. Amen, amen I say unto you: He that believeth in me, hath everlasting life.

These are plain words and a continuation of the same chapter. Surely a child can understand them. He that believeth in the Son hath life everlasting; (“hath” in the present tense, and possessive case,) which means “now,” this side of the grave.

Not in ceremony or empty pomp or parade, but in spirit and in truth.

That is just what I am doing, “searching” the scriptures. And would it not be a good thing for all Catholics to obey the

Be he Jew or Gentile, bond or free.

St. John 8th ch.—10. Then JESUS lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?

11. Who said: No man, Lord. And JESUS said: Neither will I condemn thee. Go, and now sin no more.

St. John 14th ch.—5. Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

6. JESUS saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

by *Him* it seems; going to Purgatory won't do. The Priest can't save us. The church can't save us. Nothing can save us but Jesus. The sacraments won't do it. Had Jesus said, I am *a* way and *a* truth, &c., then we would be justified in believing that there were other ways beside Christ. But, no; the Saviour settles the thing for time and eternity, that he is the only way. Then if these words be true, what use in me doing penance, or torturing my body? For in doing such things I am robbing Jesus of his glory. As much as to say: "Jesus, your sacrifice on Calvary's Cross was not sufficient, therefore I must suffer and do penance for my sin. I must go to Purgatory and finish the atonement." Certainly this is not consistent with his complete sacrifice.

St. John 15th ch.—7. If you abide in me, and my words abide in you, you shall ask whatever you will, and it *shall* be done unto you.

I will read this verse again. "You shall ask whatever you will and it shall be done." Then I ask

But our church damns all who leave the church, and all who differ with us. Is this right? How vastly different it was with Jesus.

Jesus uses the definite article "the." I am *the* way, and *the* truth, and *the* life. So there is no other way to heaven but

Ask what I will and it shall be done. Well, if I ask for the pardon of my sins, without going to confession, will that be done?

I will read this verse again. "You shall ask whatever you will and it shall be done." Then I ask

blessed Jesus that all my sins be pardoned, directly by himself without going to the Priest to confess.

St. John 16th ch.—23. And in that day you shall not ask me anything. (Amen, amen I say to you; if you ask the Father anything in my name, he will give it you.)

24. Hitherto you have not asked anything in my name. (Ask and you shall receive; that your joy may be full.)

St. John 20th ch.—22. When he had said this; he breathed on them; and he said to them; Receive ye the Holy Ghost;

23. Whose sins you shall forgive; they are forgiven them; and whose sins you shall retain, they are retained.

Protestant and Catholic, (or Douay), I cannot find one place where any of the disciples ever forgave a man or woman their sins; not once.

St. Luke 9th ch.—1. Then calling together the twelve apostles, he gave them power and authority over all devils, and to cure diseases.

2. And he sent them to preach the kingdom of God, and to heal the sick.

the apostles, that they did heal the sick, and raise the dead to life, but never forgave sins, not even once. Now then, if we are to believe in apostolic succession, and that the Priest has power to forgive sins, he has also power to heal the sick, and raise the dead to life. And if he can do the one, he can do all the others. But why does he do what the apostles never did—forgive sins.

This is the same as in the last chapter.

Here Jesus gives his disciples power to forgive sins. Protestants as well as Catholics admit this; but after reading the testament carefully, both

Here he gives them power to heal the sick also, and I find on many occasions during the remainder of the lives of

Acts of the Apostles.

Acts 4th ch.—12. Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

prayers to the saints. Peter is very much in earnest, when he says, "There is no other name under heaven given to men, whereby we must be saved." It was Jesus St. Peter was talking about, and not the Virgin or any of the saints.

Acts 7th ch.—58. And they stoned Stephen, invoking and saying: Lord JESUS, receive my spirit.

59. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

not want to take his life, only deprive him of his temporal power; yet Pius IX was infallible! But I'll be damned if I don't believe him to be infallible. Not by God, though, that is one consolation; but only by the Pope. "Curses, like chickens, come home to their roost."

Acts 10th ch.—25. And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet adored.

26. But Peter lifted him up, saying: Arise, I myself also am a man.

These are the words of St. Peter, which seem to completely demolish our

prayers to the saints. Peter is very much in earnest, when he says, "There is no other name under heaven given to men, whereby we must be saved."

It was Jesus St. Peter was talking about, and not the Virgin or any of the saints.

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Pope Pius IX did not possess much of the spirit of St. Stephen, that is spoken of in these verses, when he cursed "Victor Emanuel and General Garibaldi, yet they did

not want to take his life, only deprive him of his temporal power; yet Pius IX was infallible! But I'll be damned if I don't believe him to be infallible. Not by God, though, that is one consolation; but only by the Pope. "Curses, like chickens, come home to their roost."

When I studied my catechism, this question was asked me: "Who is the Pope?" and the following was the an-

swer. "He is successor of St. Peter and Vicar of Jesus Christ on earth." Now why does the Pope make people approach him on their knees and allow them to kiss his feet? If St. Peter were Pope at Rome to-day, would he permit this? Would he not say as he did on this occasion: Arise, I myself also am a man." Has not pride crept in, even into the Vatican since the days of Peter?

Acts 14th ch.—7. And there sat a certain man at Lystra impotent in his feet, a cripple from his mother's womb, who never had walked.

8. This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed.

9. Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

10. And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue saying: The gods are come down to us in the likeness of men.

11. And they called Barnabas, Jupiter: but Paul, Mercury: because he was chief speaker.

12. The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

13. Which when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people crying.

14. And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things, to the living God who made the heaven, and the earth, and the sea, and all things that are in them:

17. And speaking these things, they scarce restrained the people from sacrificing to them.

Here again Paul and Barnabas condemn the very thing that Peter did, viz: "Saint Worship." They seem to get very angry, as we read in the 13th and 14th verses. Now if they would not permit these people to worship them, would they not equally reprove us Catholics to-day, that is, if Peter, Paul and Barnabas could come on earth? These verses are very emphatic. Like praying to the Virgin, how can Peter, Paul and the rest of the Saints, hear one man who prays in Ireland, another in Rome, another in America, and all at the same time?

Acts 17th ch.—10. But the brethren immediately sent away Paul and Silas by night unto Berea. Who when they were come thither went into the synagogue of the Jews.

11. Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so.

Paul was sanctioned by scriptures or not. This is the very thing I am now doing, searching the scriptures. And what the Apostle Paul commands, why does our church condemn? Would not we Catholics be more benefited by reading the Bible, and studying God's pure word, than spending our Sabbath afternoons drinking whisky and playing cards? God grant that the day may not be far distant, when every Roman Catholic family will have a Bible, and read it *daily* as did these Bereans; and every doubtful doctrine taught in the church, test it by scripture. We will have the approval of heaven in doing so as did those people, the approval of St. Paul.

Acts 18th ch.—27. And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the disciples to receive him. Who, when he was come, helped them much who had believed.

28. For with much vigor he convinced the Jews openly, shewing by the scriptures, that JESUS is the CHRIST.

it not be well to apply the same test—the scriptures—and see whether it is scriptural or not.

Acts 21st ch.—8. And the next day departing we came to Cesarea. And entering into the house of Philip the evangelist, who was one of the

Paul speaks very highly of these Bereans. Because they *searched the scriptures daily*, to prove *by the scriptures*, (not by tradition, or by the Fathers,) whether the preaching of Paul and Si-

Shewing by *the scriptures* that Jesus is the Christ; not by tradition or anything else, but by the scriptures. Now, then, to everything that I read in my catechism, would

This Priest or evangelist was married it seems and had four daughters.

seven, we abode with him.

9. And he had four daughters, who did prophesy.

Would it be a sin in our Priests to have their wives and daughters also?

First Epistle of St. Paul to the Romans.

Romans 5th ch.—1. Being justified therefore by faith let us have peace with God through our Lord JESUS CHRIST.

Not through the virgin Mary or any of the saints, but through Jesus Christ.

Then we can't have peace with God by praying through any saint or angel or any other being, but through Jesus Christ. Then why do I read so many prayers in my prayer book such as,

Ark of the Covenant,
Gate of Heaven,
Morning Star,
Queen of Angels,
Queen of Saints,
St. Peter,
St. Paul,

} Pray for us.

“Hail, Hely Queen, mother of mercy, our life, our hope, our sweetness, to thee do we cry poor banished sons of Eve. To thee do we send up sighs, mourning and weeping, &c.” Why all this? where is the scriptural warrant for such prayers?

Romans 10th ch.—8. But what saith the scripture? *The word is nigh thee, even in thy mouth, and in thy heart.* This is the word of faith which we preach.

9. For if thou confess with thy mouth the Lord JESUS, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

Here St. Paul makes no distinction between one class more than another, and concludes by saying, “whosoever shall call upon the name of the Lord, shall be saved.” That in-

10. For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation.

11. For the scripture saith: *Whosoever believeth in him, shall not be confounded.*

12. For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him.

13. For *whosoever shall call upon the name of the Lord, shall be saved.*

sending all to perdition who are not of our church.

Romans 14th ch.—2. For one believeth that he may eat all things: but he that is weak let him eat herbs.

3. Let not him, that eateth, despise him that eateth not: and he, that eateth not, let him not judge him that eateth. For God hath taken him to him.

17. For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost.

or drink, but justice and peace and joy in the Holy Ghost. So that whether we eat or fast, it has nothing to do with our salvation.

cludes Protestants. Then why am I taught to believe they are damned? Simply because they don't belong to my church? Their lives are certainly as pure and good as Catholics. Has not our church made a mistake in

There were disputes then it seems, as there are to-day. Catholics believe in fasting; Protestants do not. How does Paul settle this difficulty. In the 17th verse he tells us, that the kingdom of God is not meat

First Epistle of St. Paul to the Corinthians.

1 Cor. 8th ch.—8. But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor if we eat not, shall we have the less.

are plain enough for a child to understand. Why so many fast days in our church. Who invented them? We don't find it in the Bible.

Here again St. Paul writes to the Corinthians, the same as he did to the Romans. And his words

1 Cor. 9th ch.—16. For if I preach the gospel: it is no glory to me: for a necessity lieth upon me: for wo is unto me if I preach not the gospel.

ing, "wo is unto me if I preach not the gospel." Would it not be a good thing for some of our Priests to feel as Paul did on this important subject? Give us more preaching and less "mass."

Why did not Paul say, wo is unto me if I say not "mass," instead of say-

Second Epistle of St. Paul to the Corinthians.

2d Cor. 5th ch.—15. And Christ died for all; that they also who live, may not now live to themselves, but unto him who died for them and rose again.

How often I find the same idea in every book I have read so far. St. Matthew, St. Mark, St. Luke, St. John, spake of it: "Whosoever believeth shall be saved," and "Christ died for all." "Come unto me all ye that labor and are heavy laden and I will give you rest, &c.," and many other passages of similar meaning. Then these verses of scripture, knock the props from under us Catholics in appropriating heaven to ourselves only. How ridiculous this seems. I do really think when I get to heaven, I will see many Protestants there. I have found no scripture so far, sustaining the idea that everybody will be damned but Catholics. What a heaven it will be! when the fourth and sixth wards of New York is poured into it; also first ward of Erie, Pa., Marybone, of Liverpool, England; and a certain section of Chicago, Ill., called the "stock yards." I do think many Protestants would prefer to be excused from going to such a heaven.

Epistle of St. Paul to the Galatians.



Gal. 2d ch.—11. But when Cephas was come to Antioch. I withstood him to the face, because he was to be blamed.

12. For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision.

13. And to this dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

14. But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all. If thou, being a Jew, livest after the manner of the gentiles, and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews.

be infallible, why did he rebuke him? But Peter or Paul never claimed to be infallible. St. Peter being the first Pope and not infallible, how comes it that the Popes were infallible who succeeded him? But some Catholic Bishops say he is only infallible in matters of faith and doctrine. Well its in this very thing that Peter made a mistake, for which Paul hauls him over the coals.

Gal. 4th ch.—10. You observe days, and months, and times, and years.

11. I am afraid of you lest perhaps I have laboured in vain among you.

have. St. Paul seems to condemn this.

This is St. Paul who is rebuking Cephas, (or Peter) (Cephas and Peter are the same.) Now if Peter was chief of the Apostles, as our church claims he was, why did he permit Paul to rebuke him. Has not the Roman Catholic church made a mistake by placing poor, weak Peter at its head? Now then, if the Pope is infallible, Peter was infallible also. If St. Paul believed Peter to

Surely our church observes days, more than any other church. See how many saint days we

Epistle of St. Paul to the Ephesians.

Eph. 2d ch.—8. For by grace you are saved through faith, and that not of yourselves, for it is the gift of God;

9. Not of works that no man may glory.

Well, if we are saved by “grace through faith” and “not of ourselves,” what is the use of me doing penance, or going to confession, or even mass? Why didn’t St. Paul mention penance, mass, confession and so on? When we Catholics do those things, are we not trying to save ourselves? Thus making the sacrifice of Christ of none effect; really ignoring the above words of St. Paul.

Epistle of St. Paul to the Colossians.

Col. 3d ch.—9. Lie not one to another: stripping yourselves of the old man with his deeds.

10. And putting on the new, him who is renewed unto knowledge, according to the image of him that created him.

11. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all

Col. 3d ch.—27. I charge you by the Lord that this epistle be read to all the holy brethren.

hardly ever.”

The last clause of the last verse does away with the idea that Roman Catholics will have heaven exclusively to themselves.

How often is it read in Roman Catholic churches? Scarcely ever! “Well,

Second Epistle of Paul to the Thessalonians.

2d Thess. 2d ch.—3. Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition,

4. Who opposeth, and is lifted up above all that is called God, or that is worshiped, so that he sitteth in the temple of God, shewing himself as if he were God.

9. Whose coming is according to the working of satan, in all power, and signs, and lying wonders.

Jesus Christ on earth, &c. Certainly we Catholics can't but admit that no other ever claimed such powers as the Pope. The lying wonders referred to in the 9th verse, Protestants say are the relics, and the miracles the relics have performed, that is referred to in this verse. Well, what are those relics? In looking over an old Roman Catholic publication I find the following:

“Pieces of the true Cross.”

“Teeth of St. Peter.”

“Some of the Blessed Virgin's milk.”

“Hairs out of the tail of Balaam's ass, &c.”

Of course Protestants laugh at all this. In conversation with some intelligent Catholics a short time ago, we were talking about those relics. The general conclusion arrived at were, that we wished such things would be banished from churches altogether; for we had our doubts as to the genuineness of such things. I see by to-day's daily pa-

pers that Pope Leo has forbidden the sale of relics at the Vatican, stating, as a reason, such sales have been abused by the monks and others.



First Epistle of St. Paul to Timothy.



1st Tim. 2d ch.—5. For there is one God, and one mediator of God and men, the man Christ JESUS:

prayer-books, “Key of Heaven” and “Garden of the Soul”—

This destroys the mediation of the Priest, also the prayers found in our

prayer-books, “Key of Heaven” and “Garden of the Soul”—

St. Peter,
St. John,
St. Thomas,
St. Michael,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Queen of Angels,
Queen of Saints, &c.,

Pray for us.

Now, if Christ is the only mediator between God and us, why not go direct to him, instead of employing an agent, (the Priest.) Are not Protestants right in this respect, and Catholics wrong? Protestants believe in one mediator, and that is Jesus Christ. We believe in as many mediators as there are canonized saints.

1st Tim. 3d ch.—1. A faithful saying. If a man desire the office of a bishop, he desireth a good work.

2. It behoveth therefore a

What! a Bishop have a wife and children! Now if the apostle recommends

bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher,

3. Not given to wine, no striker, but modest, not quarrelsome, not covetous, but

4. One that ruleth well his own house, having his children in subjection with all chastity.

5. But if a man know not how to rule his own house, how shall he take care of the church of God?

1st Tim. 4th ch.—1. Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils,

2. Speaking lies in hypocrisy, and having their conscience seared.

3. Forbidding to marry, to abstain, from meats, which God hath ordained to be received with thanksgiving by the faithful, and by them that have known the truth.

4. For every creature of God is good, and nothing to be rejected that is received with thanksgiving:

the Douay. The query now is; who shall we believe, the Apostles or the Priests; the commandments of God, or the commandments of the church?

a Bishop to have a wife, why does our church forbid what St. Paul recommends? Are not Protestants right and we wrong in this thing also? Their Bishops have wives, ours have none.

This describes the Roman Catholic church; for are not Priests forbidden to marry? Are we not forbidden to eat meat on Fridays? Now if this scripture were taken from a Protestant Bible, instead of a Catholic (Douay,) we might have some doubts; but here it is, in black and white in



Epistle of St. Paul to Titus.



Titus 1st ch.—4. To Titus my beloved son, according to the common faith, grace, and peace from God the Father, and from Christ JESUS our Saviour.

Here St. Paul tells Titus, that before he ordains a Priest that the candidate for ordination must be

5. For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee:

6. If any be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly.

now? Is not this inconsistency of the worst kind? Either St. Paul is wrong or the Roman Catholic church is wrong.



St. Paul to the Hebrews.



Heb. 10th ch.—9. Then said I, Behold I come to do thy will, O God: he taketh away the first, that he may establish that which followeth.

10. In the which will, we are sanctified by the oblation of the body of JESUS Christ once.

11. And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins:

12. But this man offering one sacrifice for sins, for ever sitteth on the right hand of God.

13. From henceforth expecting, until his enemies be made his footstool.

14. For by one oblation he hath perfected for ever them that are sanctified.

15. And the Holy Ghost also doth testify *this* to us. For after that he said:

16. *And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them:*

17. *And their sins and iniquities I will remember no more.*

18. Now where there is a remission of these, there is no more an oblation for sin.

a married man. But our church ignores St. Paul's instruction. If the church ignores St. Paul's commands, why does it ask us to pray to him

Heb. 12th ch.—4. Marriage honourable in all, and the bed undefiled. For fornicators and adulterers God will judge.

That little word "all" includes Priests, Nuns and Sisters of Charity, &c.

ST. JAMES.

James 1st ch.—27. Religion clean and undefiled before God and the Father, is this, to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.

Do not Protestants do this as well as Catholics? Yes; and more. How often has it happened that poor Catholics have applied to the Priest for help, and the Priest takes the horse-whip to them. They then apply to a Protestant and their wants are relieved. This has happened many times to my own knowledge. Now which has got the purest and most acceptable religion to God? According to the above scripture the Protestant has.

St. James 5th ch.—16. Confess therefore your sins one to another; and pray one for another, that you may be saved.

any of the other Apostles.

Why didn't St. James tell them to confess to him or to Peter, Paul or

1ST PETER.

1st Peter, 1st ch.—18. Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers.

19. But with the precious blood of Christ, as of a lamb unspotted and undefiled.

gold.

This opposes the practice of paying the Priest money to say masses for souls in Purgatory; for then those souls would be redeemed with silver or

1ST JOHN.

1st John 1st ch.—1. My little children, these things I write to you that you may not sin. But if any man sin, we have an advocate with the Father, JESUS Christ the just:

2. And he is the propitiation for our sins: and not for ours only, but also for those of the whole world.

22. And whatsoever we shall ask we shall receive of him: because we keep his commandments, and do those things

“We have an advocate with the Father, Jesus Christ.” How much better to go direct to Him instead of first going to the Priest, or any of the Saints? Why so much red tape?

which are pleasing in his sight.

1st John 3d ch.—15. Whosoever shall confess that JESUS is the Son of God, God abideth in him and he in God.

will be damned, and Catholics saved?

Do not Protestants do this as well as Catholics? Then why say Protestants



The Apocalypse of St. John.

Rev. 3d ch.—20. Behold, I stand at the gate and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.

Rev. 18th ch.—9. And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true.

10. And I fell down before his feet, to adore him. And he saith to me: See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of JESUS. Adore God. For the testimony of JESUS is the spirit of prophecy.

Yes, be he Protestant or Catholic, bond or free, black or white.

Here St. John is forbidden to worship this angel and commanded to worship God. Why did he not tell him to worship the Blessed Virgin or some of the saints, as the church commands us to do to-day?

Rev. 22d ch.—8. And I John who have heard, and seen these things. And after I had heard and seen, I fell down to adore before the feet of the Angel, who shewed me these things.

9. And he said to me: see thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

in heaven?

Rev. 22d ch.—17. And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.

Here again St. John tries to worship the angel, and is again forbidden and commanded to worship God. This is the last chapter in the Bible. Then why, O why, does the Priest tell me to do that which is condemned

This is almost the last verse in the bible. Everyone is enjoined to come and take of the water of life freely.



This finishes the reading of the Douay Bible, and oh, how much I find in it that condemns the teaching of the Roman Catholic church. I cannot but come to this conclusion: That either Christ and his Apostles were wrong, or the Roman Catholic church is wrong.

In conclusion I have failed to find purgatory. It is not even mentioned.

The last time the author went to confession, he put the following questions to the priest, who got angry, but failed to answer them from a scriptural standpoint:

1. Point out in the Bible where I can find the word purgatory?

2. Show me where any of the Apostles ever forgave a person their sins?

3. Tell me where and when any of the Apostles ever heard auricular confession, as you are now doing?

4. Where is your warrant for holy water ?

5. Where are we told to worship Saints, Angels, or even the blessed Virgin ? Is it not condemned by St. Peter, St. Paul, and other of the Apostles ? And Christ himself condemns it.

6. You say you have power to change a wafer made of flour and water into the *real* body, blood, soul, and divinity of Jesus Christ. Now then, suppose after changing it thus, we go to Mr. ——'s drug store; he is a Roman Catholic, and a thorough chemist. We will have him analyze it, and see whether any flesh composes a part of it; much less a whole.

7. Or, suppose you allow me to mix arsenic in the wafer, then change it into the body of Christ and eat it yourself.

One thousand dollars will be given to any priest who will do this. We are taught in the bible that God made man, but not that man made God.

8. You say you have power to forgive sins, and that it comes down by apostolic succession, and that Christ gave his disciples power to forgive sins, heal the sick, raise the dead to life, etc. Prove to me or anybody else, that you can heal the sick, raise the dead to life, and I will believe you can pardon my sins. If you have power to do the one, you have power to do the other also.

Go, said he (the Priest) and say the litany of the blessed Virgin, night and morning, until next Saturday evening, then come to me and confess again.

No sir, I will not say the litany; nor will I come to you any more; but, henceforth, I go to Jesus Christ direct, which promise I have kept now ten years, and intend to do so the remainder of my life.

Many Roman Catholics think and believe that every doctrine and sacrament taught in the church were established by Christ and his Apostles, but such is not the case. Many of the most important doctrines were not even thought of for centuries after the death of all the Apostles.

The following are some of the most prominent and dates of their introduction into the churches:

IMAGES.

The exposure of images and paintings was introduced in the churches in the 4th century.

CONFESSION.

Auricular confession to priests was established by Pope Leo I, surnamed the Great, about the middle of the 5th century.

PURGATORY.

The doctrine of purgatory is not mentioned, nor does it appear to have been thought of (as afterward held) during the first four centuries. It began to obtain belief in the fifth and sixth ages, and was established in the church by Pope Gregory I, about the end of the latter century.

KEYS OF ST. PETER AND THE SUPREMACY OF THE
ROMAN SEE.

The same Pope concentrated with the Bishopric of Rome the claim to the power of the keys of St. Peter and (though with some appearance of caution) evidently aimed at establishing the supremacy of the Roman See, though both these arrogant assumptions were stoutly and permanently resisted by the Patriarchs of Constantinople on behalf of the Eastern and Greek church.

THE MASS.

Gregory also introduced the Mass, regulated the prayers, &c.

THE BIBLE.

The Holy scriptures were withdrawn from the people about the 7th century, and kept so until the reformation in the 16th century.

We now in conclusion compare the conversion of one whom our church recognizes as the greatest and most illustrious saint since the days of the apostles.

ST. AGUSTINE.

We give it in his own language, and ask the reader to compare it with the conversion and regeneration as taught in our church to-day.

“I was sitting with my friend (Ambrose); my whole soul was shaken with the violence of the inward conflict—the conflict of breaking away from my evil habits and associates, to a life which seemed to me poor and profitless. Silently we sat together, when deep reflection had brought to my

mind all my sin and misery, there arose a mighty storm of grief, bringing a 'mighty shower of tears.' I left my friend that I might weep in solitude. I threw myself down under a fig-tree in the garden, (the spot is still pointed out in Milan) and I cried in the bitterness of my spirit, 'How long—how long? To-morrow, to-morrow? Why not now—why not now, and here get pardon of my sins.' So was I speaking and weeping in contrition of my heart, when, lo! I heard from a neighboring house a voice as of a child, chanting and oft repeating, 'Take up and read, take up and read!' Instantly my countenance altered. So checking my tears, I rose, taking it to be a command of God to open the Book and read the first chapter I should find. I opened and read part of St. Paul's Epistle to the Romans. 'Not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying; but put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lust thereof.' No further could I read, nor needed I, for instantly, at the end of this sentence, by a serene light infused into my soul, all the darkness, sin and doubt vanished away."

We know how he was baptized by the great Ambrose, and how they sang together as they came up out of the baptismal waters, the hymn, *Te Deum Laudamus*.

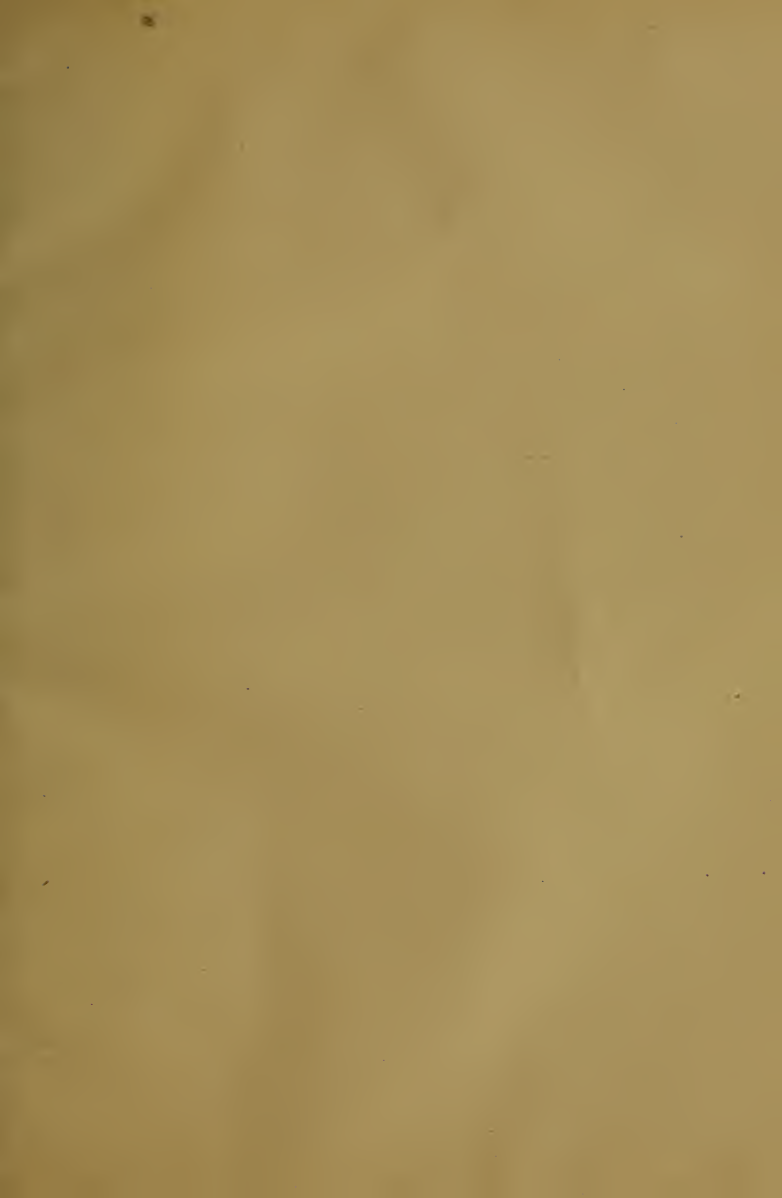
But, Oh: how this has changed since the days of St. Augustine. As the following is the process in our church to-day, done in baptism and by the following method, as every Catholic knows:

"There must be god-fathers and god-mothers; the Priest blows in the face of the subject of baptism thrice, to drive satan out of him; then blessed

salt is put in his mouth; then exorcism is performed to drive the devil out of him; then when the devil is scared away, the child is introduced into the church, where prayers are said, then the Priest puts his spittle on his ears and nose; then he is anointed with Holy oil, blessed on Maunday Thursday, and then he is baptized; then he is anointed at the top of the head with holy chrism; then a white linen cloth is placed on his head; then a lighted candle is put in his hand; then the ceremony is ended, the plate passed around for the contributions of the godfathers, the person is dismissed, his sins all washed away, the habits of grace infused into his soul! Re-generated!!

Oh, Rome, thou inconsistency. The nearer to thee, the farther from God.







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